THE UNIVERSALIST Leader

LIBRARY
STARR KING SCHOOL

Universalist Church School students visit Buddhist Temple — *New York Times Photo*

Volume CXXXVII — August, 1955 — Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

PUBLISHED Monthly, at $3.00 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 25c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.)

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
David L. Peirce, President
Emerson Hugh Lalone, Acting Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

August, 1955 — No. 8

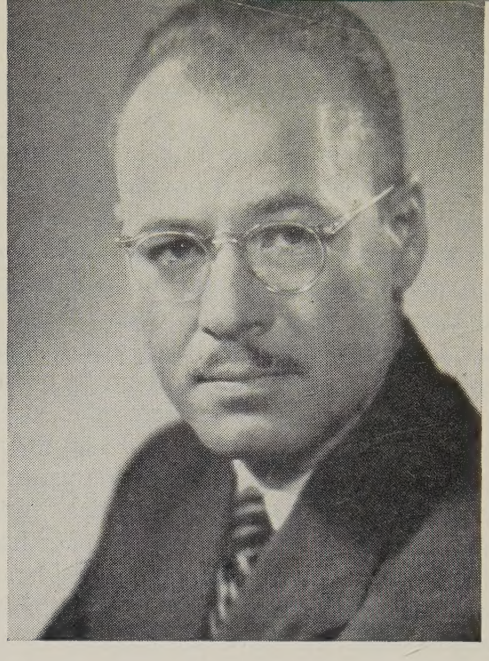
The **Cover** portrays the beginning of a happy and creative experience in interfaith fellowship for boys and girls of the Universalist Church of the Divine Paternity, New York City and some of their friends of the Unitarian churches of Manhattan and Brooklyn. The occasion was the visit of thirty of our church school children at the Buddhist Temple, New York. The picture shows the Buddhist minister, the **Rev. Egen I. Yoshikami,** welcoming his guests. The children joined in a Buddhist worship service with Asiatic-American children, members of the Temple. Next fall Universalist and Unitarian children will entertain their new Buddhist friends. This exchange of East and West religious education customs and practices was arranged jointly by Mr. Yoshikami and the Public Information division of the Council of Liberal Churches (Universalist–Unitarian).

Waldemar Argow, author of the timely and most helpful essay **What Liberal Religion Means to Me,** is minister of the People's Church of Cedar Rapids, Iowa. Mr. Argow addressed the Iowa Universalist Convention on this subject. There was an enthusiastic demand for publication of this address. This demand we are happy to be able to meet.

Harmon M. Gehr, speaking at the Theological School Recognition Service at St. Lawrence University in June, described the school and its past and present function and portrayed the personalities of Atwood, Morrell, and Miles so happily and accurately in the process that his address is a veritable historic document for all Universalists. Unlike many historic documents, it is lively and sparkling. **Time Exposure** has a message not only for most recent graduates but also for the aging veterans in our ministry and the loyal but sometimes discouraged laymen in our churches.

Helge Netherland is a pen name for a wise and experienced Universalist woman. She has what seems to us quite unnecessary reticence and over-modesty in declining to speak in her own well-known name. However that may be, the lady knows what she is talking about and whereof she speaks in her essay **Parson and Parish.**

What Liberal Religion Means to Me



Waldemar Argow

N every age men have raised the familiar cry, "What must we do to be saved?" But today they raising that cry more insistently than ever. They doing this for the simple reason that the hydrogen b has now made it imperative that somehow, and ctively, we find an answer to that question.

low it may sound exceedingly presumptuous for one man to suggest any one answer to such a stion. And yet that is precisely what I propose o. For I do believe that in this free faith you and I ish, may well be the answer to the life-and-death blem of man's survival upon this earth.

nd so what I should like to tell you, as simply concisely as I can, is what liberal religion means ne. I hope that in the telling I can make clear the ons for my so great sustaining faith in this, our gion of the open mind and the loving heart.

educed to its simplest common denominator, it ns to me that liberal religion means three things. t of all, it means something every thinking person to have in a time as twisted and tormented as s—a philosophy of life. The only thing that will e us today is a sane, sensible, unafraid attitude to- d life and the universe, and I suggest that only ral religion can help us build such a faith and osophy.

Now let me try to translate what I have just said more personal terms to show you what I mean. example, I want to know if there is any point to whole crazy, wonderful, inscrutable human eriment. Is there any real point and purpose to nan life? Only one source gives me an answer to that question that makes sense, liberal religion. Always working hand in hand with science, liberal religion takes paleontology, anthropology, geology, biology, and outlines for me something of the incredible story of life on this planet. And as it does so, I begin to see that somehow a creative force or purpose seems to have been at work through uncountable eons of time slowly but inexorably refining life, fanning the life flame ever more brightly, working always to improve this human experiment. From a protozoon to a Plato, from a tiny unicellular organism back in the pre-Cambrian mists to the mind of a Shakespeare or an Einstein. The refinement of life from its lowliest animal form until a completely sensitized, loving creature is produced—until a god named John Doe emerges!

Is there any purpose to human life? Says liberal religion, "It is impossible to conceive a more splendid purpose than this! Behind the unfolding story of life on this planet some liberals find what they regard as evidence of conscious purpose, of plan and direction, which they identify with God. Others do not read the story the same way and discover in it purely naturalistic meanings. "Some call it evolution and others call it God." But to all liberals the fact that they stand upon a sound, intelligible foundation brings a deep, undergirding sense of security and confidence. For they do not simply have blind faith; they understand that there are rational explanations, that the universe does make sense, that there are point and purpose to the struggle. And realizing this, they can face the universe and the future with the kind of

confidence and hope that comes only when men understand.

It is all very well to talk in these lofty, universal terms, you may say, but now let's get down to earth. I still want to know if there is any real meaning for me individually, personally, in which I can find comfort and assurance. After all, orthodoxy assures its children that God watches over them every moment, has a personal plan for them, and in the end, as the reward of faith, will carry them to paradise.

Liberal religion can scarcely offer such guarantees, nor does it desire to. Instead, it says this: "John Doe, or Mary Smith, you are a creature magnificently filled with possibilities and potentialities. You are somebody unique, different from all other human beings. If you do not believe that, go out and have your finger prints taken! You are capable of climbing to loftier heights than you have yet attained or perhaps ever thought possible, even granting the limitations imposed by heredity and environment. "Now," says liberal religion, "let me help you develop those human possibilities, as we have scarcely begun really to develop them. Through the education in which we believe so implicitly; through improving the environment which molds our lives; through a constant exposure to the finest ideals and values; through the contagious enthusiasm of other people who believe as you do, in these ways, possibilities within you can be developed, as a photographic film is developed when properly treated, so that the picture stands out sharp, clear, and shining. Every one of us is such a film, and when we are exposed to the right kind of influences, personal, social, cultural, religious, more things are possible than are dreamt of in our philosophy."

"Why, I can even promise," says liberal religion, "that you will go to heaven! Or, more accurately, that heaven will come to you, for if you and your fellows will become in fact what you already are in promise, you will awake one day to find that the miracle has happened, *that the kingdom of heaven is here* and that you have established it by becoming what man has the possibility to be." Because of its ardent belief in man, which is the foundation of its whole position, liberal religion can say these things, and mean them, and even prove them by reference to the history book of the human race.

Religious liberalism helps me to understand both the rational nature of the universe and my uniquely important place in it. But what can it give me in the way of specific things to believe, like those solid, tangible blocks of dogma that make up the catechisms? After all, orthodoxy is constructed of such blocks, of beliefs in the divinity of Christ, the Virgin Mary, personal immortality, salvation, redemption. Without them there could be no orthodoxy.

In place of such arbitrary, dogmatic beliefs, liberal religion prefers to put certain universally tested principles such as truth, justice, brotherhood, righteousness, co-operation, character, love. When one hears these principles stated thus baldly, there is an impulse to think, but they are so terribly abstract! How will you ever get men to react to them with the spirit and fervor with which they respond to the crucifixion or the resurrection?

Yes, frankly they are abstract, at least at first glance. Nowhere have we said that liberal religion is an easy position to embrace. It makes what is apparently, for many of us, a very difficult demand that we reason and respond like mature individuals. For the really mature man or woman knows that truth and justice and brotherhood are not mere abstractions. They are overwhelmingly real; they are the cement that binds society together; they are the most important things in the world. And knowing this and understanding what these principles mean in their implications, the truly mature individual gives his allegiance to them as devotedly as his orthodox friend partakes of communion.

We need to realize that there are two kinds of religious security. We find one when, in the familiar phrase, we "cast our burdens upon the Lord" and believe that if only we have sufficient faith he will carry them for us. There is no denying the powerful sense of peace and security this kind of faith brings; it has supported many a weary soul through life as it has supported orthodoxy through the centuries. But there is another kind of security the liberal finds more real and meaningful. It results when we realize that we do not have to call upon a supernatural God to intervene and save the game for us, for we believe that there are godlike powers within us sufficient to meet this present, or any other, crisis. We proclaim with Emerson, "The powers of the soul are commensurate with its needs, all experience to the contrary notwithstanding." The powers of the human soul are adequate for all emergencies! To realize this, to know the Promethean possibilities each of us contains, is an enormously heartening experience. No man or woman has known the full glory of human existence who has not felt the flush of triumph and power that suffuses a person when he puts away childish things and stands forth as a mature human being in full command of himself and his destiny.

eral religion can help each of us to know one of grandest of human experiences for its primary mpt is to encourage us to grow into that neces- maturity of mind and emotion. "Trust thyself!" you trust the divinity at the heart of the universe, if that divinity is not to be found in the human l, which is the most splendid phenomenon in the verse, where else would it be found?

Here, then, is the first of the three meanings of ral religion. It means a philosophy of life, that a way of looking at the universe and at man's sig- cance in it, that is founded upon the unshakeable of science, reason, and the experience of the turies. Because his philosophy rests upon such a , the liberal feels a sense of confidence and assur- e about the reasonable nature of things that ngthens and sustains him as nothing else could. x Otto says that man has a deep, driving "hunger cosmic support." Well, here is the way the liberal sfies that hunger.

II

The second basic meaning liberal religion has for can be expressed by a single, unexpected word— otion. There is a popular and baseless fallacy oad which holds that liberal religion is no more n a stark, bare, intellectual statement, as cold and ssionless as a snowman. At its best, it has the merits an adequate Ph.D. thesis, but it is nothing to touch n where he really lives in the inner citadels of rt and emotion. Mind, yes; emotion, no. This tion that liberal religion is essentially devoid of otion may be widespread, but it is grievously ong. Since religion has to involve emotion, deeply d disturbingly, it is necessary to understand how d why the liberal is a feeling as well as a thinking ature, that he can be as fervently committed to his liefs as the most ardent fundamentalist, that he n not only know these convictions of his, he can el them to the very depths of his soul and be lifted and transformed by them as Lincoln and Jeffer- n were.

Here, again, we find that the touchstone is ma- rity. Because religion in America has been charac- istically emotional rather than intellectual or ilosophical, and because that emotionalism has so ten been of an immature sort, many of us forget at there is such a thing as emotional maturity in ligion. By analogy let me illustrate what I mean this phrase, emotional maturity.

I have an intense love of America, profoundly felt, r the manifold beauty, the sights, sounds, and scents of this country, for all the sensory impressions it makes upon one, and for all that it means in terms of those "abstract" principles of freedom, justice, and equality which shape it as the closest approximation man has yet achieved to the ancient dream of Utopia. I think I know how Walt Whitman, Carl Sandburg, and Stephen Vincent Benét have felt about this fabulous place called America, and I respond to the dream and the reality with love and devotion. And yet this sentiment I have felt so deeply since boyhood is by no means a blind emotionalism; it has nothing in common with the cheap, superficial, chauvinism of the professional patriot. I think there are a great many things wrong with America, some of them seriously wrong. I have in mind the plight of the Negro; the mediocrity of our politics and politicians; the superficiality of so much of our culture and the limited horizon of our values; the dark regression McCarthyism represents; the numerous individuals and groups who cannot understand the relation between the atomic bomb, one world, and the future. I think other nations have qualities and virtues considerably superior to many of ours. I do not believe in my country, right or wrong. I believe in my country when she is right, and when she is wrong, I think she should be reprimanded, and spanked, if necessary, by a world court or some other similar agency. In other words, I think my intense emotional feeling for my country is tempered, as it should be, by a critical judgment and by what I hope is a reasonably mature attitude.

Albert Einstein was not only one of the greatest minds of all time, he was also a religious liberal. These words of his, therefore, are doubly significant: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead; his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is the center of true religiousness." Thus does the greatest mind of our time pay tribute to emotion.

As Albert Einstein suggested, no one can look out upon this incredible universe and not be profoundly moved by what he sees. One philosopher has called this experience the "mysterious tremendous" by which

he means that when the individual catches a glimpse of the universe beyond our normal range of vision he feels a sense of something unspeakably mysterious and tremendous and magnificent. By no means is philosophy alone sufficient. This is basic, but then the spirit must climb to more ethereal realms and it must feel as powerfully as though great storms were shaking it. A carefully reasoned philosophy is the skeleton of liberal religion, but emotion is the life blood that makes that bony creature come alive and sing and strive and fall in love.

The liberal intellectual in America is often unduly and naively suspicious of emotion. It is his blind spot, an area in which he has not grown up, something toward which he reacts with the same immaturity he disdains in others. As we have seen, it is not difficult to understand why he responds in such a fashion, living as he does in a culture in which cut-rate emotion, or sentimentality, plays so large a part. Nevertheless, the intellectual, whose virtues, and faults, are shared by many religious liberals, needs to develop a more adult understanding of the role emotion must play in the life of the fully developed man or woman. Actually, our religion needs not less but more of the dynamism of emotion. Desperately we need that passionate commitment to great ideals which is the force that could transform our world. We need to feel, sense, yearn, aspire, suffer, love to the ultimate of our capacity. Only, as we do so, we must be sure that the gyroscope of reason and critical judgment is holding us on the right course. Robert Ingersoll was only partly right when he declared that "True religion is a subordination of the passions to the perceptions of the intellect." Better to say it is a balance, a perfect harmony achieved between the two. It is this union of enlightened reason and emotional commitment that liberal religion seeks to consummate. The thinking man with the loving heart—this is a consummation devoutly to be wished.

III

Now we come to a third basic meaning liberal religion has for me. First, philosophy, then emotion, and now the force that takes the two of them and makes them effective, namely, action. Liberal religion is action; it is the way you live your life; it is what you do with the ideas you have and the emotions you feel. This is what John Dewey meant when he said "Religion is activity pursued in behalf of an ideal end." Or what A. E. Haydon meant when he observed that religion is "the cooperative quest for the good life." Or what Ward Madden meant in saying "Religion is a dedication of the entire self to the pursuit of ideal values."

Here again is one of those numerous points where liberal and orthodox differ sharply. For orthodoxy has always contended that faith, belief, the uncritical acceptance of certain doctrines and dogmas are the all-important thing about religion. Thou shalt believe! is the first commandment of all orthodoxies and hence it naturally follows that the supreme sin is to disbelieve. Not wrong conduct, you will note, but wrong belief is the capital offense. At the opposite pole the religious liberal takes his stand. For with him, action, not belief, is the final test of a man's religion. Being the pragmatic fellow he is, he has to ask, where is the practical value of faith and belief unless they somehow eventuate and find expression in socially constructive terms? After all, isn't the test of a man's religion what it does to him, and what he does with it? The religious impulse is not complete until it finds fulfillment somehow in socially constructive action. Whitehead's familiar observation that "Religion is what a man does with his solitariness" must not be taken as a complete definition. Solitude is a chapel where the spirit may meditate and find inspiration, but no less a place than the world itself is the stage where it must play out its redemptive part. We need to remember what Walter Rauschenbusch, eloquent preacher of the social gospel, pointed out: that "There are two great entities in human life, the human soul and the human race, and religion is to save both."

Let us take a personal example to illustrate how this pragmatic point of view works. My philosophy of life tells me that I ought to be concerned about the plight of the displaced and dispossessed people of the earth. It advises me that I have a moral obligation to do whatever I can to help them. And, what is more, I not only know this, I feel it as well. I have a very live sense of sympathy and commiseration for those people. I am responding emotionally to the situation as I ought to. Well, so far, fine. I both know and feel something important. I have fulfilled the first two requisites of liberal religion. But I still have not accomplished anything in any practical or social sense. Now I must carry out the third requisite. I must take what I know I ought to do, be motivated by what I feel, and I must do it. I must help in whatever ways I can—an effective way would be through the Friends or the Unitarian or Universalist Service Committees—to solve this dreadful prob-

n my fellow men are living through—those, that is, o are living through it.

That religion is a pitifully ineffectual force in this dern world, certainly by contrast with the influence ught to exert, I am afraid any honest person would e to agree. And a principal reason for this sorry e of affairs is the fact that religion has not yet derstood the importance of our third requisite: need for expressing belief through action. Begin- gs have been made through councils, committees, l in other organizational ways, and these attempts certainly to be commended; but the church has ong, rough road to travel before it becomes the namic, redemptive social force it should be. If it r gets far enough up the road, if religion should r succeed in carrying out in practical social terms things it professes to believe, the millenium will virtually upon us. And the reason the liberal is thoroughly committed to his position is, that in it, least he finds a religious philosophy and move- nt which does attempt to apply in concrete social ms what it knows and feels.

IV

Trapped as he is here in the middle of the twentieth century between a past to which he cannot return, no matter how frantically he tries, and the prospect of a future whose earth-splitting atomic energies fill him with terror, man today is desperately seeking a formula, a philosophy, anything that may yet save him from the ultimate catastrophe his own blindness is now quite capable of bringing about. At the outset, we said it would sound exceedingly presumptuous to claim an adequate answer to a problem as overwhelming as ours. Yet liberal religion does make that assertion. And in the promise of its reasoned philosophy, its emotional commitment, and its compulsion to action is justification for such a claim. Whether, boldly, bravely, with banners flying, we will take hold of that answer and use it; or whether, panic-stricken by the enormity of the task before us, we will seek to escape down all the roads that lead to nowhere—this, no one can foretell. What we can say is that the answer, which is the spirit and philosophy of liberal religion, is available to free and unintimidated men. And in that answer, in its implications, its possibilities, and its glorious affirmations, may very well lie "the last, best hope of earth."

CLARENCE R. SKINNER

Worship and the . . . . Well Ordered Life

is book brings together three unpublished manu- ipts left upon the death of Clarence R. Skinner, e late Dean of Tufts School of Religion.

e first section, "The Church as a Universal Com- nity," presents the theories of the liberal church developed by Dr. Skinner in his experiences as the under and leader of the Community Church of ston.

e second and largest section, "Worship," still un- ished at his death, carries the wisdom of a lifetime a teacher and leader in the liberal church.

e third section, "The Well Ordered Life," contains ideas on the nature and development of the reli- ous personality.

ys Alfred W. Cole in his biographical introduction: he life and work of Clarence R. Skinner represents e flowering, the coming to maturity of the Univer- list faith. His vigorous affirmations of the dignity man in pulpit, classroom and press, his denuncia- tion of war, poverty and economic injustice, his gentle but firm insistence that, in our liberal religion, we have the answer to the world's great needs, these set him apart as the prophet and champion of a new and better day."

Published by
The Universalist Historical Society with Meeting House Press

The Universalist Historical Society
Meeting House Press, 70 Charles Street,
Boston 14, Massachusetts

Please send me ..... copies of WORSHIP AND THE WELL ORDERED LIFE by CLARENCE R. SKINNER at $2.50 per copy.

NAME .....

ADDRESS .....

CITY ..... STATE .....

Time Exposure

Harmon M. Gehr

ON a hot evening in the fall of 1926 an eager little woman insisted on helping a rather forlorn boy carry his heavy bags up Canton's Elm Street. He had just gotten off the pride of northern New York, the St. Lawrence milk run. As can be understood he was tired. But Mrs. Atwood's cheery kindness and the hearty good will of Dr. Atwood soon put the lad at ease. Later that evening, watching a moonlit fairyland of fog over the valley and chatting with a graduate student by the name of Max Kapp, the freshman began to feel that he might like college life at St. Lawrence.

However, as the weeks passed he wavered considerably between continuing the course or chucking it to return home. Only a few months before, his sights had been set upon a wholly different kind of career, and he could not help wondering if he had not made a serious mistake. He had come on borrowed money, and it seemed to him he was getting deeper and deeper into debt. Due to immature study habits he was not doing particularly well in his college work. But for some reason he hung on, though several who had entered with him were already departing for home.

This all sounds familiar, doesn't it? With minor changes it might apply to almost any graduating theologue. Finally the great day comes, and what seemed once like an eternity of six or seven years was as "a watch in the night," "swifter than a weaver's shuttle." After the exposure of added years you would say that the time in school was only the click of a camera's shutter. Looking back the questioning has faded out; you believe you know why you kept on. This was a kind of enterprise you had unconsciously wanted to undertake. The true call to the ministry may come long after preparation for it began, even after graduation.

In this boy's case, he kept on because of certain persons — teachers, parents, older students, congenial Canton families, the local minister, others. Herbert Philbrook Morrell was one. As soon as the freshman's heavy trunk arrived, neighbor Morrell was on hand, in broad-brimmed black hat, neatly-pressed suit, brightly-polished shoes, and he helped boost it to the third floor. Many courses with Professor Morrell followed — Life of Jesus, Old Testament, Evolution, Sociology, Family Problems — grades which were sometimes not very high were given justly; but he was never the aloof teacher, he was always an approachable friend.

Then there was that urbane and genial gentleman, President Richard Eddy Sykes. Dr. Sykes had tangible reasons for joy and pride in the fall of 1926—after seventy years his St. Lawrence University had begun to break the bonds of physical insignificance; Gunnison Chapel and the chemistry laboratory had just been erected. But his pride did not withdraw him; he never ceased charging the college atmosphere with democratic charm and courtesy, treating beginning students with as great respect as he would have treated the chairman of the Board.

In his second year our student was invited to room at the home of Dean Atwood. The boy considered it a tremendous privilege, and during the next five years he was not given reason to change his mind. Life in that home was stimulating and enriching. To see John Murray Atwood issue from the house like a shot out of a gun, hurry across the campus, coat-tails flying, briefcase swinging, Bonnie the collie barking and running to make the pigeons fly, was something to remember. To have merited the Dean's kindly smile or heard his amused banter, to have known intimately of his affectionate interest in dozens of boys and girls and have felt the living peace of that home, was a benison beyond measure.

Yes, this is *your* life, friends! If you were telling it details would be different, personalities might bear different names, but the spirit would probably be similar. That deft versifier, Arthur Guiterman, caught this spirit well in a poem he called

Education

Mark Hopkins sat on one end of a log,
And a farm boy sat on the other.
Mark Hopkins came as a pedagogue
And taught as an elder brother.

I don't care what Mark Hopkins taught—
If his Latin was small and his Greek was naught—
For the farmer's boy he thought, thought he,
All through lecture time and quiz,
The kind of a man I mean to be,
Is the kind of a man Mark Hopkins is!

hilosophy, languages, medicine, law,
re peacock feathers to deck the daw,
f the boys who come from your splendid schools
re well-trained sharpers or flippant fools.
ou may brag of your age and your ivied walls,
our great endowments, your noble halls
And all your modern features,
our vast curriculum's scope and reach
nd the multifarious things you teach—
But how about the teachers?

re they men who will stand in a father's place,
ho are paid, best paid, by the ardent face
hen boyhood gives, as boyhood can,
ts love and faith to a fine, true man?
o printed page or spoken plea
ay teach young hearts what men should be—
ot all the books on all the shelves,
ut what the teachers are themselves.
or education is: making men;
o is it now, so was it when
Mark Hopkins sat on one end of a log
And a farm boy sat on the other.

f course, other touches might be added, which ld as readily be drawn from the life and times anyone here. A house party, a bull session, eeby" passing his pet brain dripping with formal- yde around a squeamish class, Charley Gaines monstrating the use of the English long bow, nces Cotter presiding like a queen at Nellie Rice's rding-table where a humorous undergraduate ned "Herr" Schmidt was daily besought to do a thical dance called the pretzel-twist, and a young dler made music, hitch-hiking through hip-deep w to preach in Edwards to a congregation that did show up, occasional dazzling vistas of knowledge l potential accomplishments seen as in a glass kly and not to be seen again. All this, yes, and t last moment in June, 1932, alone on the back tform of a train speeding southward, when the vn of Canton rapidly faded into the past and a ng preacher wondered if anything lay ahead that ld possibly be as fine and beautiful as that left nind.

II

If the spirit of this school could be compressed in e word, that word for me would be *integrity.* The chers I knew here—Atwood, Morrell, Miles, Mac- an, Brotherston—and a teacher who is coming, rton Enslin, stand in my mind and experience for ssionate honesty. It seems to me that they have all been single-minded in their expression of that integrity; such teachers have traced that stamp indelibly on this school. Memory of the words of the great Irish poet, A.E., come back, as he once delivered them from the pulpit of Gunnison Chapel. They describe the essential spirit of the Theological School of St. Lawrence University.

The generations as they rise
May live the life men lived before,
Still hold the thought once held as wise,
Go in and out by the same door.
We leave the easy peace it brings;
The few we are shall still unite
In fealty to unseen kings
Or unimaginable light.
No blazoned banner we unfold;
One charge alone we give to youth—
Against the sceptered myth to hold
The golden heresy of truth.

I think it is that approach that has become traditional at St. Lawrence. But in speaking of tradition, it is well to be careful. The golden heresy of truth can never be only a body of fact and opinion, or it will shortly be a tarnished orthodoxy. Whitehead has spoken witheringly of the accumulation of "inert ideas" which pass as education, even in universities. But in my mind's eye at least, this theological school has never given warm hospitality to such thinking; it has not been a Dead Sea of ideas to be drawn upon when needed, if ever, but a Lake of Galilee, whose waters change and always refresh.

That is a wonderful thing. I know how limited has been the endowment and the personnel and the student body. That has been the case for nearly a century. Now it may be you are about to begin a new period in the history of the school. Many of us fervently pray that there will be much more of material backing in the years ahead, so that the tremendous weight of work and responsibility can be distributed over more shoulders. Yet, I look with joy and wonder at the accomplishments of ninety-nine years and feel that words of Winston Churchill apply here too: "Never has so much been done for so many by so few." Possibly this is a living example of that fabled school which gave a good education because it was too poor to give a bad one. In this sense the school is rich indeed, and the heritage it fosters cannot be measured in terms of wealth or equipment but must be measured in terms of freedom and creativity.

This, the Theological School of St. Lawrence Uni-

versity means to me, and I do not think my memory is blurred by wishfulness. Amid splendid new appointments, with a larger faculty and a more numerous student body, this tradition of integrity will be carried on.

III

In his alumni letter of March 10, Dean Angus MacLean wrote these words of insight: "If in speaking of the school, we seem to overstress the problems we face I hope you remember that problems can be among other things a sign of enterprise and alertness.

"We have crises to meet still, but it is also true that many of our problems are occasioned by the responsibilities and obligations we face and accept." Those words dealt with a particular situation. Yet as I read them it appeared to me that they were also of universal import; they describe classically the kind of world we inhabit, and the kind of response that alone can cope with it triumphantly. It is a sobering kind of optimism that can behold the opportunity residing in difficulty. A world of problems—yes, it is that. But many of our problems arise from the fact that challenge of the problems which preceded was accepted. This is the indispensable chain reaction in a living and creative society. A world without problems would be as dead as the moon.

You who are graduating have grappled with many of these problems in books, and limitedly at first hand. Soon there will be less theory and more practice. Doubtless you are as well-equipped as anyone for meeting the shock of the wide world—which is not saying much. Improvisation is always necessary. I wish to make two observations arising from my own experience.

First, be unashamed of the convictions and faith you have strengthened here, embodying the basic dignity of man as a free being and the high purposing that is in God's world. You will not find it easy to fly those colors. The temptation will come at times to pull around yourself a protective coat of many colors. That adjective *liberal* has certain unpleasant connotations, and it may seem easier to deny it than to fill it with finer meaning. Injustice and greed preen themselves in high places—even on school boards and congressional committees—and in the spirit of your convictions, you may be called upon to afflict the comfortable. Though Velde and McCarthy are not just now names to conjure with, the threatening mood for which they have been symbols persists. There are other persons only too eager to take their seats, both in high places and low. Do not be afraid of them, whoever they are, or much of what you should be standing for will be lost.

If independent opinion cringes, how will intolerance and bigotry be opposed? To be free persons we must live like free persons as well in times that threaten freedom as in days when the guarantee is obvious.

May this not also be said? The very crises of freedom also make independent thought and intellectual integrity strong—stronger than before. A free man whose voice is not heard in a time of general privilege finds microphone and amplifier ready in a day of threat; if the radio will not report him still the grapevine of men's hopes and expectations will carry his message. If you have been filled with the true spirit of this grand old school you sense your rightful responsibilities and obligations. You will not betray them.

My other word concerns the dangers of institutionalism and specialization. Belatedly our Universalist Church is awaking to the need for strong and well-knit national organization. Our federation with the efficient Unitarian Church may be making the need apparent as it has not been before. Effective effort is being made to iron out anarchy in the denomination and streamline democracy. Many of us say "Amen! It's about time!" Too long many ministers and their families have in effect been paying the power and light bills for a prosperous laity. A ridiculously infinitesimal sum—about one-fifth of a cent per day—is given by the average Universalist to the work of The Universalist Church of America. If every Universalist became only a "coffee Christian" and gave only the worth of a cup of coffee, pre-war price, to his national organization, each day for a year, the annual budget would run into the millions instead of being an amount which ties the hands of able leaders.

In the light of that need it may seem foolish to speak of the danger of institutionalism. But this is an occupational disease that may afflict as much in the effort to create an institution as in the possession of it. It is to become so taken with organization, so obsessed with making an organizational machine run smoothly and oiling it copiously with money and members, as to forget its purpose. Many a potential minister has wrecked his intellectual life, forgotten his responsibilities to persons, lost sight of the vision he beheld in school because he has become architect and assistant janitor to an institution and nothing more.

Directly related to this peril is that of specializa

n. Finding success or notoriety in his ability as a iter of advertising copy, an after-dinner speaker, a ch man, a comedian, a pseudo-psychiatrist or an ist of the duplicating machine, a minister conides that he can build a large following by becom- a specialist. Sometimes it works; more often it es not. If large crowds gather round for a time, e result is not necessarily a church. It may be only circus.

More than a hundred years ago James Russell well wrote these words. They describe the spirit which both a minister and his church should func- n. "Amid all the fruitless turmoil and miscar- ge of the world, if there be one thing steadfast d of favorable omen, one thing to make optimism strust its own obscure distrust, it is the rooted in- nct in men to admire what is better and more beautiful than themselves. The touchstone of political and social institutions is their ability to supply men with worthy objects of this sentiment, which is the very taproot of civilization and progress. There would seem to be no readier way of feeding it with the elements of growth and vigor than such an organization of society as will enable men to respect themselves, and so to justify them in respecting others."

There is the rewarding task that calls, unspectacularly and ceaselessly: the creation of "an organization of society as will enable men to respect themselves, and so to justify them in respecting others." I can hope for you nothing better than that you will find such work calling you even more urgently after the time exposure of ten or twenty or thirty years than it does today.

The Parson and the Parish

elge Netherland

WHAT makes a happy marriage between a church and a minister? The question deserves nsideration, for more churches have been ruined misfits than by incompetents, and too many romising men have had their spirit broken in an un- ngenial environment.

The partnership of church and minister is, like arriage, a two-way proposition. It is important that th parish and pastor know what they want and hat they have to offer. A fine man in a strong urch is not necessarily a right combination. Unless ere is compatibility, both parson and parish may miserable.

I

We have good advice from denominational headarters on how to go about choosing a new minister. e learn that it is inadvisable to play one man ainst another; that after a careful survey of the eld, it is well to hear and decide on one candidate fore considering another.

But even before proceeding to the actual hearing candidates and arrangements which are best left the hands of a committee, there is much that the urch family should consider.

The average family, when contemplating an imrtant move—the purchase of a car, for instance—considers the needs and tastes of each member of the group. Each one should be aware of what there is to spend and what is available at that price.

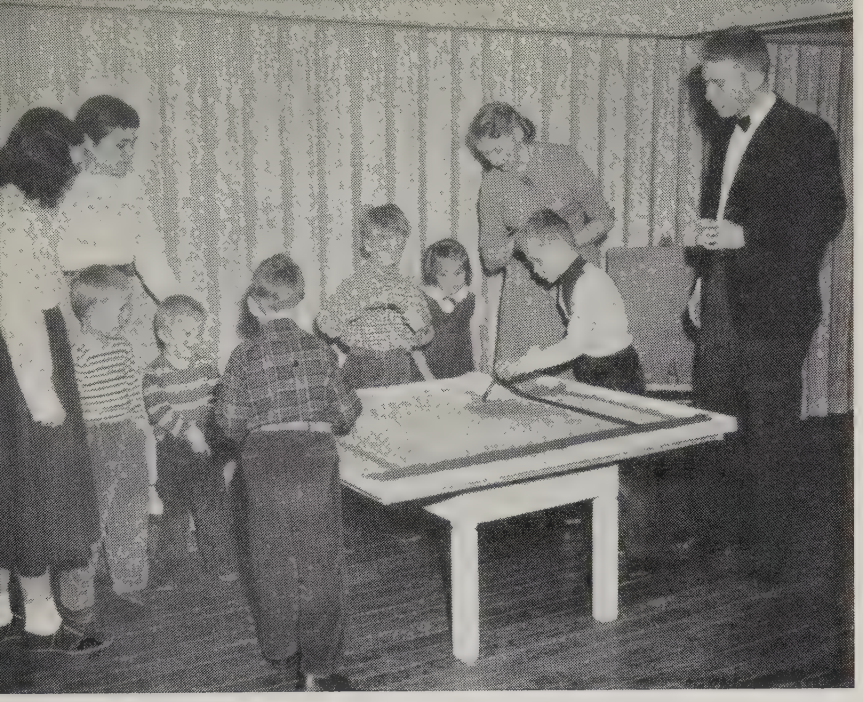
When Mother wants a second-hand Packard; Father a businessman's sedan; the boys, a station wagon and sister a canary-yellow convertible, it requires a family conclave to decide what model is best for all.

So the church family, when faced with the selection of a new leader, should consider, in a committee representative of all groups, the type of man who will best fill their needs.

Of course, every church dreams of the perfect minister: brilliant preacher, beloved pastor, indefatigable community worker, trained educator and skilled organizer—in short, a man who is all things to all people.

Such perfection should not be expected. Relatively few churches can afford to hire two or more workers, each excelling in a different field. Most churches are average churches and should be content with an average man with the usual ratio of skills and shortcomings. The church that realizes this has won half the battle, for no man can do his best if his parishioners are continually expecting perfection, or trying to

(*Continued on Page* 186)



Peter Lee Scott, Dolly Dutton, now Mrs. Scott, teaching second grades "The Family Finds Out." They are making the street where the family lived. The kindergarteners are looking on. The teacher, Marylin Vaut, student in Religious Education; Nancy Honk, helper, grew up in the Church School.

Religious Education Students

Supervised Teaching in the Laboratory Sc

Tom Halcamp and Arlene Lang teaching the fourth grade "The Beginnings of Life and Death." The class made the windows at the back. Out of a stage and two tiny dressing rooms, they have created a delightful classroom and school library. They painted and acquired shelves, bulletin boards and supply cupboards. Toni, a junior in college, hails from Iowa. He has made a reputation on the campus for his singing, receiving an award for his role in "The Mikado." He intends to be a minister with Religious Education.

The fifth and sixth grades made puppets and produced "The Prodigal Son." The class is showing the puppets to the minister, the Rev. Theodore A. Webb. The stage is at the back. The teacher is Richard Drinen, student in the Theological School, studying for his B.D. and especially interested in Religious Education. Dianne Doyle, who helped in the project, is a graduate in Religious Education and is now director in Muncie, Indiana.

by Doing at St. Lawrence

Universalist Church of Canton, New York

Junior High group. Class book, "Heroes of Ancient Israel." Teacher, Jim Mott, is a student in the Theological School, Worcester, Massachusetts. The assistant teacher is Betty Brown.

The Parson and the Parish

(*Continued from Page* 183)

force him into the mold of a beloved predecessor.

If the people decide on a young, vigorous man, full of enthusiam and having special interest in youth, they must be prepared to be responsive to his enthusiasm, receptive to new ideas and patient with his "radical" leanings.

If, on the other hand, the main emphasis is to be on preaching and pastoral work among adults, or if someone is needed to reorganize or to "pour oil on troubled waters," then the experience of an older man may seem more valuable. In that case, the church people should not expect also the vigor of youth. They should be prepared to furnish help, paid or voluntary, in these areas of parish work which require the expenditure of much physical energy.

Frequently, the third choice lies with the middle-aged man of moderate ability. He is usually an energetic worker, a good pastor and a steady builder. By building up his strong points and recognizing and being patient with his weak points, a church can increase the stature of an average man and be rewarded by his greater usefulness. About the finest accolade a church can receive is that it be called a Builder of Ministers.

So the obligation rests upon the church not only to know what it wants, but what, in all fairness, it can expect; and to be willing to make compromises and give whole-hearted co-operation.

II

The other side of the picture is equally important: what questions should a minister ask when considering a call to a church.

Beyond the obvious concern with salary, location, church plant, and parsonage, other outward considerations may differ with a man's obligation, with the state of his health and the size and age of his family. However, there are some considerations that are universal.

(1) Is the spiritual "climate" of the church congenial? If he is liberal and progressive, and the church under consideration is conservative and tied to tradition, it will not be a happy combination. The converse is equally true.

(2) What is the reputation of the church? Does it keep and build up ministers? Does it co-operate with the denomination and the other churches in the community? Is there co-operation between the groups within the church?

(3) Is it a vigorous and healthy church? Has i a future? Serious problems merely challenge leade ship if there are young people coming into the churc and growth is possible. But if the church is in a fa ing residential area, where the main object is only t keep the doors open, until the few faithful die of the situation is not very inspiring, although the sala may be attractive.

(4) Is the church progressive? The church that i complacent and self-satisfied, that is content to sit o its *status quo* and bask in its past glory is a dyin church and not one which stimulates a minister.

(5) Do the church people have the proper att tude toward a clergyman's professional training? N layman would attempt to diagnose and prescribe fo his physician, yet some laymen try to tell the ministe what to preach and how to preach it. With no train ing in liturgical matters, they want to dictate th order of service. With no training in religious edu cation, they feel qualified to select the curriculum fo the church school. They have no conception of hirin a man who is especially trained for specialized wor and giving him a free hand and co-operation. Fo tunately, such laymen are in the minority.

III

There are altogether too many churches who loo upon the selection of a new minister as a jolly gam of winkum where the pulpit committee has only t stand behind its empty church and survey a larg circle of eligible candidates, any one of whom will f in their direction if given the merest suggestion o a wink.

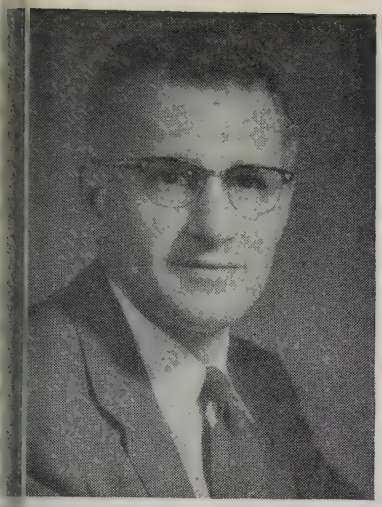
Such is not the case.

In the first place, there is not a large supply o likely candidates. Some would not satisfy that pa ticular church. Some would not be happy in th particular situation. Some are not ready to make move.

However, whether the church is large or smal whether it is rich or poor, or whether it is in a rur or urban area, the right man can be found, by diligen search.

The candidate, on his part, should not be too eag to accept a call which is based primarily on materi considerations.

Both the parish and the pastor should look car fully at all sides of the situation and should be willin to make all the compromises and adjustments that a necessary to a happy marriage.



Munson Leads New Massachusetts Universalist Parish

THE foundations for a new Universalist parish have been laid in "the fastest growing area in Massachusetts." This is the "Sixteen Acres" residential section of Springfield.

On May 1, 1955 the Rev. Keith Munson, for six years the successful and beloved minister of the First Universalist Church of Palmer, Massachusetts, was appointed full time organizing minister for the new fellowship. The appointment comes as the climax of two years of active hard working leadership of the project by Mr. Munson. During July and August, Mr. Munson served as part-time director of the new project and on August 1 he took over full time duties.

Keith Munson is the right man in the right place and deserves the complete and hearty support of all his fellow Massachusetts Universalists in the new venture. He is not a minister to settle comfortably in a static situation. During his pastorate in Munson he not only improved the educational and devotional ministry of the parish, he also led a successful movement which resulted in a complete refurbishing of the Palmer Church plant so that it now serves the community much more adequately than in former years.

At our request Mr. Munson related the history of the new movement at "Sixteen Acres," Springfield, and in no uncertain terms he let us know that this is no one-man project. The affair has been given generous co-operation by the Universalists of Palmer. This happy fact is an indication that our established Universalist churches are experiencing a reawakening of the healthy kind of missionary zeal which seventy-five years ago brought about the establishment of scores of Universalist churches. Our people are once more aware of the fact that if new Universalist churches are to be established, the older churches must help carry the load and provide leadership.

The Massachusetts Universalist Convention, its staff of workers and its executive board, have been at work on the project from the beginning. Too much cannot be said, however, in giving credit, for the industry, persistence and hard working loyalty of a small group of younger Massachusetts ministers for the success and promise of this affair. These are in addition to Mr. Munson, the Rev. Gordon McKeeman, the Rev. Melvin van de Workeen, the Rev. Raymond Hopkins, and the Rev. Fred Harrison.

The story of the Sixteen Acres Universalist Fellowship began in 1953 when Keith Munson became chairman of the Massachusetts Universalist Executive Board's Department of Church Extension. The Committee consisted of the Rev. Dana Klotzle, Marion Pike, the Rev. Raymond Scott, the Rev. Melvin van de Workeen and Henry Wood. After orientation and a review of housing developments and population trends, the committee assigned Mr. Munson to cover the section of the Commonwealth West of Worcester. He was concurrently a member of the Massachusetts Council of Churches Committee on Comity and Department of Research. His own committee and the Universalist State Board early decided to work within the framework of the Massachusetts Council policies. Therefore, on April 27, 1954, Universalists applied for allocation to the "Sixteen Acres" area. The Massachusetts council

Vacation Church School at Sixteen Acres

voted to survey the area and one nearby, and the Universalists voted to pay their share of the survey. As time passed, it was necessary for Universalists to begin the surveying.

Maurice Mercer, the Rev. Keith Munson and the Rev. Harry Sherman and the Rev. Melvin van de Workeen did the work. There were delays and there was opposition from some quarters to the proposed Universalist movement.

Finally the red tape and the various delays ended and in January of this year Massachusetts Universalists were voted clearance and their application for allocation approved.

The official survey showed six hundred and twenty-nine families in the area in favor or not opposed to a church. Of these, two hundred and twenty-three families indicated that they might attend and send their children. Meanwhile the movement suffered from various kinds of opposition, open and covert, from certain orthodox quarters. The opposition, however, also had some strengthening effects.

In May the Massachusetts Universalist Convention, after long and careful search by its Department of Church Extension, bought, at a cost of thirty-five thousand dollars, a seven and one-half acre property on which stands a fourteen-room house and a four-car garage. The property is well-located for the new church movement. In the beginning years, part of the house will be used for parsonage and part for church plant. The pioneer group of this new Universalist fellowship will be made up of about fifty families. The first year goal of the fellowship is seventy-five families and a budget of five thousand dollars.

The Rev. Gordon B. McKeeman, chairman of our State Universalist Department of Education, has co-operated with Mr. Munson in organizing and running

The new church house

Read us a story, please

A good story it is

aily vacation church school from June 27 through
y 8. Eighteen families sent twenty-eight children
he school. The school was a happy success in every way and has started our new church fellowship off with a valued service to its community.

—E. H. L.

TUFTS ALUMNI ASSOCIATION CITES DEAN HERSEY

The Tufts Alumni Association on Alumni Day, ne 11, awarded its *Distinguished Service Award* to . Benjamin B. Hersey of the Class of 1935, dean the Crane Theological School. Dean George S. ller, president of the Alumni Association, gave the lowing citation:

The Trustees of Tufts University have already ognized your outstanding leadership in the ministry conferring upon you the honorary degree of Doctor Divinity, and have recognized your ability to edue young men for the ministry by electing you to the sition of Dean of the School of Religion and Proisor of Ministerial Practice.

Today, as the representative of your fellow alumni, s my happy privilege to recognize your services to fts as an alumnus. Your leadership in numerous igious organizations has reflected credit on our col-ge, because in all your positions of honor and trust u are known as a Tufts man.

Your active loyalty was demonstrated by your dilince in raising the Frank Oliver Hall Memorial holarship. The success of this memorial to your edecessor in the Church of the Divine Paternity is a memorial to your untiring effort and devotion.

Benjamin Butler Hersey: Those alumni who were students during the Deanship of your illustrious predecessor, Lee S. McCollester, know what I mean when I say to you, "Sail On."

Peace or Race Suicide?

A REPORTER once asked Albert Einstein if he could predict the kind of weapons that would be used in World War Three. Dr. Einstein said no, but he added that he could "predict with precision" what the weapons of World War Four would be—"rocks."

Dr. Einstein and many other competent scientists have tried for years to awaken us to the indescribably horrible fate which is in store for all nations of men and women if we loosen atomic war on the world. Indeed, it has been reliably reported that the spectre of annihilating war haunted the mind of Albert Einstein during his last years. Evidence of the truth of this appears now in the statement recently drawn up and signed by nine of the world's leading scientific minds and presented to the governments of the world. Dr. Einstein signed the document the last week of his life.

In the interval between the cryptic Einstein remark about rocks as the only weapons left to the survivors of a possible World War Three and the publication of the appeal of the nine scientists that governments abolish war, the destructive power of atomic weapons has grown to monstrous proportions. It now appears that such weapons would not only destroy the very rocks of the earth but also so poison the atmosphere that mankind would be destroyed. Millions would die instantly, "but for the majority a slow torture of disease and disintegration," say the scientists, would wipe out our race.

These men (and they are both anti-communist and communist) have, without political partisanship, placed the issue squarely before us and our leaders.

> We have found that the men who know the most are the most gloomy.
>
> Here, then, is the problem which we present to you, stark and dreadful, and inescapable: shall we put an end to the human race; or shall mankind renounce war?

This solemn verdict is concurred in by one who, though not a scientist, has been a great soldier and is a very great statesman, President Eisenhower. Says President Eisenhower, "There is no alternative to peace." Perhaps the fact that at least two of the sig ers of the appeal are definitely lined up with the co munist East in their sympathies indicates that the me of Moscow also have decided that peace is necessa to survival. By the time these comments are in pri we will have more indications as to whether or n this is true.

Whether the top level conference in Geneva a pears to be a success or a failure, we must keep o waging peace! We must study and explore and neg tiate, and keep at it until we find ways to live togeth in this shrinking world without the madness of m tual destruction. We must be so in earnest that w will not refuse to enter into new relations, relatio that will no doubt require every nation to give u some measure of its absolute sovereignty.

We must shed the ostrich-like policy of illusi that thinks of the danger of war as something far o We must see war as the most present and immedia and terrible danger to *ourselves* and *our children.*

Up to now we have been globally stupid in th matter. The scientists say:

> People scarcely realize that the *danger is themselves and to their children and to their gran children,* and not only to a dimly apprehended h manity. They can scarcely bring themselves to gra that they individually, and those whom they lov are in imminent danger of perishing agonizingl And so they hope that perhaps war may be allow to continue provided modern weapons are pr hibited. This hope is illusory. Whatever agreemen not to use H-bombs in time of peace, they wou not longer be considered binding in time of wa and both sides would set to work to manufactu H-bombs as soon as war broke out.

Every man and nation in this world is today face with the oldest question known to the inhabitants an always dangerous world. That question, "Wh must I do to be saved?" is now framed in despera urgency. Failure to find the right answer through i difference, stupidity, or ignorance spells destruction

The right answer in its broadest outline is as o

he question. It is this: "Thou shalt love the Lord God with all thy heart and all thy soul and all mind, AND THY NEIGHBOR AS THYSELF." Our noble emotions and our best brain power must be brought to bear on the problem of restoring sanity to peace to our world. Our love of God (or supreme goodness) must now, as never before, be expressed in society and government, by both citizen and office holder, as everlasting, patient, intelligent good will in the difficult business of living in the same world with both friends and competitors.

The theme of the joint sessions of Universalists and Unitarians meeting in Detroit this month is "Man's Confidence in Himself." It is a theme both timely and brave. It is a necessary theme in a world threatened with panic and jittery with fear and suspicion.

One fact the delegates and the churchmen they represent must never lose sight of for one second: Man's confidence in himself is but a rope of sand *unless* it be ungirded with man's integrity and intelligence under God. The theme is not and must not be taken as incompatible with that cosmic humility which is the hallmark of sound minds.

We and our fellow religionists of all the great ethical world religions have the resources to build one world of brothers. We all stand under sentence of death unless we do so.

The leading scientists of the world have put it to us squarely.

> There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. *Shall we, instead, choose death, because we cannot forget our quarrels?* We appeal, as human beings, to human beings: remember your humanity and forget the rest. If you can do so, the way lies open to a new paradise; if you cannot, there lies before you the risk of universal death.

MIAMI UNIVERSITY CONFERS DOCTORATE ON BROOKS

Dr. Seth Rogers Brooks, minister of the National Memorial Universalist Church, Washington, D. C., was given the Honorary Degree of Doctor of Divinity by Miami University, Oxford, Ohio, June 6, 1955.

The President of Miami University, in conferring the degree, said, "Seth Rogers Brooks, eminent minister of the word of Christ, builder of community betterment, living example of the meaning of fraternity among college students, good friend of this institution of learning, and because of your calm and good humor in the face of the hostile elements of Nature, I confer upon you this Degree."

A son of Miami, who was present, told us that on Sunday, June 5, Dr. Brooks delivered the Baccalaureate Sermon, "on the Athletic Field before five thousand people in thunder, lightning, wind and rain." Neither Dr. Brooks nor his congregation were unduly perturbed by the storm.

Throughout the years of his distinguished ministry in the Universalist Church in our national capital, Dr. Brooks has also given a faithful and most valuable ministry to college students on many campuses. As national officer and for the past five years general secretary of Beta Theta Pi, Dr. Brooks has been the respected counselor of many hundreds of American college boys.

News of Churches and Church People

Harwood Eno, Braintree, Mass.

The Rev. Charles H. Emmons, former vice-president of The Universalist Church of America and prominent execu tive in the Near East Relief following World War I, now minister of the First Universalist Church of Weymouth, Mas sachusetts, was given a citation by The Universalist Church of America on the occasion of the fiftieth anniversar of his ordination to the Universalist ministry.
At a special service in appreciation of Mr. Emmons' ministry in which church and community representatives joine the Rev. Philip R. Giles, director of the Department of the Ministry of the Universalist Church, cited Mr. Emmo for "devoted and untiring service to the cause of liberal religion and the Universalist Church."
The above picture was taken at the reception for Mr. and Mrs. Emmons and shows left to right, Dr. Arthur W. Dy cer, Mrs. Mary Slaughter Scott, the Rev. Philip R. Giles, Mrs. Emmons, Dr. Clinton Lee Scott, Mr. Emmons, M and Mrs. Russell Scammell.

DANKSPENDE DES DEUTSCHEN VOLKES

Bonn, May 1954

During the years of our bitterest need countless men and women in countries near and far sent from the kindness of their hearts innumerable gifts of food and clothing to Germany. These acts of brotherly love saved the lives of many Germans and helped the exhausted and the despairing to gather fresh courage.

Since that time, we Germans have owed a great debt of gratitude. For years the German people have received gifts from others; to-day we ourselves should like to be the bearers of a modest gift.

Our gratitude is expressed through works of art which were created by contemporary German artists, many of whom are themselves living in distressed circumstances. The money for the purchase of these works of art was raised by millions of Germans, some of whom have themselves experienced the active help of unknown men and women of other nations, and all of whom are deeply aware of the great debt of gratitude which the German people owe to men and women all over the world.

Our gifts are only a symbol of this gratitude. They are being sent to thousands of church and welfare organizations which were the mediators and bearers of kindness and brotherliness. Through these gifts grateful Germans are seeking to reach every one of the unknown benefactors in thirty nations, asking them to accept these tokens as a sign of a heartfelt and permanent gratitude from one human being to another. It is our desire to express to these unknown ben factors the conviction that fills o hearts and minds — that after yea of need and distress no one has great reason for gratitude than the Germ people.

—Theodor Heuss
Federal Preside

SCOOP! ! ! !

Incomplete Unified Appeal returns:

1954-55 Total	$67,669.
1953-54 Total	54,548.
New Money (32.8%)	17,856.
25 churches new givers this year	
155 churches gave more	
180 churches' total giving more	
23 churches gave same (equal) (=	
88 churches gave less	4,655.
Net gain (25%)	$13,210.

EOLOGICAL SCHOOL NTS

ck periodicals wanted by the ological School of St. Lawrence versity. We will gladly pay post- but write us first to avoid dupli- n.

stendom—any back issues.
stianity and Crisis—prior to 1953
stianity and Society—prior to 953
rch History—prior to 1955
er Quarterly—any back issues
and Freedom (England)—any ck issues
wship—prior to 1953
m (World Congress of Faiths) -prior to 1952
anist—prior to 1942, any 1953 sues
pretation—any back issues
nal of Biblical Literature—prior 1953
nal of Pastoral Care—any back sues
nal of Religion (and *American ournal of Theology*)—prior to 953
nal of Theological Studies—prior 1952
dern Churchman—prior to 1953
oral Psychology—any back issues
osophy East and West—up rough April 1953
gion in Life—prior to 1953
tish Journal of Theology—prior 1953
ology Today—prior to 1954
lanta and the West—prior to 1953

ONS DESERVES A OOD HARVEST

Out in Lyons, Ohio, Universalists e hard at work for their church as spring months gave way to sum- r.

'Saturday, June 4," said the editor the parish paper, "ten tractors e covering the ground at the rch farm. Behind these tractors re were such implements as plows, s and planters. It meant that by ning the first part of the project s completed—thirty acres of corn l fifteen acres of soy beans nted. Previously fifteen acres of s had been sown. This farm proj- is, of course, the result of the co- erative effort of many. With the ing of the names goes our thanks and appreciation. Tractors and/or other equipment in use belonged to: Harold Taylor, Maurice Barden, Idah May Wyant. These men worked (in many instances they also gave the use of equipment): Clair Hinkle, Bob Hinkle, Boyd Barden, Fred Chesbro, Charles Hinkle, Earl Hallett, Bob Cook, Dick Cook, Irving Dwyer, Harold Bumb, Gene Hinkle, Robert Dick, Nathan Dick, Gaylord Richardson, Ira Benedict, Lyle Sanford, Bud Marlatt."

UNIVERSALIST CHURCH, ROCKPORT, MASSACHUSETTS

The following ministers will be substitute preachers at the Rockport Universalist Church during August.

August 7-14—Rev. Ellsworth C. Reamon, Betts Memorial Universalist Church, Syracuse, N. Y.

August 21—Rev. Richard N. Archer, First Parish Church, Groton, Mass.

August 28—To be announced later.

IOWA UNIVERSALISTS MEET

Iowa Universalists held their 112th annual convention in the Universalist Church of Waterloo over the week end of June 6.

Discussion groups held sessions on religious education, churchmanship, women's work and laymen's activities. The Saturday luncheon speaker was Dr. Henry F. Helmholtz, emeritus professor of pediatrics at the Mayo Clinic and member of the Universalist Church of Rochester, Minnesota. Dr. Helmholtz spoke on "Growth and Development in Religious Education."

Delegates report that the Rev. Waldemar Argo's address on "What Liberal Religion Means to Me" was the highlight of the convention session.

The most important action of the business session was an enthusiastic vote to remain in membership in the Midwest Universalist Conference and to double the Iowa appropriation to the budget of that conference. It is reported that this decision together with like decisions of other member conventions will enable the regional organization to embark on a full time program of aid and church extension.

The Rev. John S. MacPhee, executive minister of the conference, will shortly move his office to Chicago.

At the Sunday morning convention church service, Dr. Stanley Manning preached the Occasional Sermon. Dr. Manning spoke on "The Light is Breaking."

The Rev. Alfred Henriksen, minister of the Iowa City Unitarian Church, had charge of the youth program.

Officers elected were Richard H. Hahne, Webster City, president; Mrs. Thomas Wildman, Mitchellville, vice-president; Eleanor M. Jones, Webster City, secretary; Richard Shane, Waterloo, treasurer; Harold Davis, Mt. Pleasant, trustee for three years.

NOBEL WINNERS EXHIBITED BY GREENWAY

Inscribed photographs of sixteen Nobel Award winners, and many recipients of the coveted British Order of Merit and the Pulitzer Prize for Letters are featured in a comprehensive exhibition of literary lights of the world in the Ingersoll Building, Brooklyn Public Library, at Grand Army Plaza.

The exhibition has been loaned by the Rev. Dr. Cornelius Greenway, pastor of All Souls Universalist Church, Brooklyn, and internationally famous as a manuscript collector. It will remain on view through September 6, it was announced by Chief Librarian, Francis R. St. John.

Among several rare items in the display are signed photographs of the poet Robert Browning; A. E. Housman, author of *A Shropshire Lad,* known to have had a marked aversion to any publicity; and George Meredith, the 19th Century novelist, also seldom photographed. Two photographs of the great playwright, George Bernard Shaw, are included. On the back of one Shaw wrote "This is the latest I can find in my luggage."

The majority of the photographs bear a personal inscription to Dr. Greenway. Across her photograph, Helen Keller has written a message of inspiration and faith. The autograph of Sir Richard Burton, famed British explorer and writer, appears in both English and Arabic.

Everything for the CHURCH

Send for Catalogs

- Church Furniture
- Brass Appointments
- Stained Glass Windows
- Books of Remembrance
- Church School Supplies
- Visual Aids

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

Dean Academy and Junior College

Franklin, Mass.

Delightfully located in a beautiful old New England town.

Homelike atmosphere for boys and girls working together under normal life conditions.

Courses of study offered on the High School and Junior College levels.

Intensive review courses in preparation for college entrance requirements in the Academy.

Junior College courses that major in Secretarial Science, Business, Commercial Art, Fashion Design, Medical Assistant, Medical Secretarial, Home Economics, and Liberal Arts.

Send for catalog. Specify which.

WILLIAM C. GARNER
Headmaster and President

The Bethany Union for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

ALICE C. LANE, *President*
FRANK A. DEWICK, *Treasurer*

ORDINATION

ELIZABETH ETZ was ordained to the Universalist ministry in the Farmington Universalist Church, Farmington, Michigan, Sunday, June 12, 1955.

The Rev. Russell L. Lincoln, minister of the Farmington Church and chairman of the Michigan Fellowship Committee, presided and offered the Invocation. The Scripture was read by the Rev. Edward M. Minor.

Dr. Frank D. Adams, former president of The Universalist Church of America and minister emeritus of the Farmington Church, preached the Occasional Sermon and performed the Act of Ordination conferring fellowship on Miss Etz. The prayer of Ordination was offered by the Rev. Helen F. Adams. The Rev. Norman L. Sparbel, minister of the Universalist churches of Concord and Horton, gave the Charge to the Candidate.

The Benediction was pronounced by the Rev. Elizabeth Etz.

Elizabeth Etz is the sister of the late Dr. Roger F. Etz, for many years General Superintendent of the Universalist Church. Miss Etz is a member of the faculty of Wayne County Training School for Boys. For several years, she has been chaplain of the school.

OBITUARY

FRANCES AUGUSTA KIMBALL

The Rev. Frances Augusta Kimball, for fifteen years a resident of Doolittle Universalist Home for Aged Persons, Foxboro, Massachusetts, died April 16, 1955.

Miss Kimball was born at Turner, Maine, ninety years ago. In early years, she wrote for the *Lewiston Journal,* Lewiston, Maine.

She took a special course at Tufts College Divinity School, was ordained in 1892, and served churches in New Hampshire and Vermont.

She had a brother, the Rev. John Kimball, who served Universalist churches in Vermont.

Miss Kimball is survived by a niece, Mrs. Ralph P. Murcurio of Kingfield, Maine.

The funeral was held from Doolittle Home with the Rev. Arthur M. Soule, a resident of the Home, conducting the service.

TUFTS UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with Unusual Resources

NILS Y. WESSELL, *President*

For information address:
Medford 55, Massachusetts

When planning your VACATION include a visit to MURRAY GROVE

Birthplace of Universalism

Open July 15 to August 30

Murray Grove is conveniently located on Route 9 in Lanoka Harbor, New Jersey.

This shrine of Universalism offers to our people a program of fun, fellowship, recreation, worship, and entertainment as well as opportunities for swimming, sailing, and deep sea fishing in famous Barnegat Bay.

Room and Board — $25-$29 per week. Children 5 to 12 — one-half price per week. Children under 5 — no charge.

For more information or reservations write to:

Arthur I. Olson
R. F. D. 3
Danbury, Conn.

PINKING SHEARS

ONLY $1.95 POSTPAID. Chromium plate precision made. Manufacturer's Christm overstock. Guaranteed $7.95 value or mon refunded. Order by mail. LINCOLN SURPLU SALES, 1704 W. Farwell Ave., Chicago 2 Illinois.

THE
LAWRENCE UNIVERSITY
Canton, New York

A Liberal Arts College

evoted to the education of
ung men and women for re-
onsible citizenship and for
sitions of leadership in busi-
ss, government, and the pro-
ssions.

EUGENE GARRETT BEWKES
President

TICE

SOCIATION VERSALIST WOMEN MAINE

e sixty-first Annual Meeting of Association Universalist Women Maine will be held in the South Universalist Church Monday, ember 26, 1955 at 9:30 a.m. in nction with the Universalist ch of Maine Convention, to hear ts, elect officers, and to transact other business that may legally e before the meeting.

— DORA S. WISH, *Secretary*

MINOR ON LEAVE TEACH ENGLISH BRAZIL

r. Ainslie Minor, assistant pro-
r of Spanish at Rollins College,
been granted a year's leave of
nce to accept a position as as-
nt director of courses with
au Cultural Brazil, Sao Paulo,
il, it was announced yesterday.
his new position he will be in
ge of instruction in English to
ilians. He leaves for Washing-
before going to Brazil.

r. Minor is well-known to Uni-
alists of the Midwest and Ontario.
is wife and two children will ac-
pany him to South America.

CRACKLING

A mother was trying to enter her five-year-old in a kindergarten whose age requirement was six. "She's very bright," the mother declared. "She can easily pass the six-year-old test."

"Say some words," the teacher told the child.

Little Jane contemplated the teacher coldly, then turned to her mother and asked, "Purely irrelevant words?"

* * * * *

A young lad, whose parents weren't very sympathetic to him, went to a summer camp, and on his return talked so enthusiastically about it that his parents were a bit ashamed. His father asked, "But you were rather glad to get home just the same, weren't you?"

"I don't think so," the boy replied thoughtfully. "But some of the fellows were — those who had dogs."

* * * * *

"Fellow citizens," cried the candidate, "I have fought against the Indians. I have often had no bed but the battlefield and no canopy but the sky. I have marched over frozen ground when every step was marked with blood."

"He's suffered enough for his country," said a solemn voter, "no sense in getting him into politics."

* * * * *

During a preliminary inspection at a Boy Scout camp, the director found an umbrella neatly rolled inside the bed roll of a small camper. Since the umbrella was not listed as a necessary item, the director asked the lad to explain. The tenderfoot countered neatly with a question:

"Sir, did you ever have a mother?"

—*The Watchman-Examiner*

17-Jewel WATCHES
ONLY $14.95 POSTPAID
Finest Swiss Manufacture. Gold plated. Beautiful Radiant Dial. Shock and water resistant. Lifetime crystal. Expansion bracelet, fits any size wrist. $75.00 value. Sacrifice. Manufacturer's Christmas overstock. You examine these watches. Wear them at our risk. Satisfaction guaranteed or money refunded. Order by mail. Specify men's or ladies'.
LINCOLN SURPLUS SALES
1704 W. FARWELL AVENUE
CHICAGO 56, ILL.

TUFTS UNIVERSITY
School of Religion
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

EDUCATION FOR LIBERAL MINISTRY
Theological School of St. Lawrence University
Thorough Religious Education Course
Freedom and Fellowship
Angus H. MacLean, PhD., Dean
Write for information
Dr. Max A. Kapp
Canton, N. Y.

IMPORTANT

The Universalist Book service has been temporarily discontinued. Pending completion of other plans, Universalist needs may be met as follows:

Religious education curriculum material and certificates may be purchased from the Beacon Press, 25 Beacon Street, Boston.

Bulletins, attendance awards and other Universalist church school supplies may be purchased from Whittemore Associates, Inc., 16 Ashburton Place, Boston.

Universalist pamphlets and books may be ordered from the Secretary of The Universalist Church of America, 16 Beacon Street, Boston.

Starr King School of Ministry
2441 Le Conte Avenue
Berkeley, Calif.
9

NOTICES

MICHIGAN FELLOWSHIP COMMITTEE

Notice is hereby given of the examination by the Michigan Committee on Fellowship on August 27, 1955 of Rev. Einar Soderberg, a Methodist minister, who is applying for a license as ordained clergyman preparatory to taking full fellowship.

—Russell L. Lincoln, *Chairman*
July 6, 1955

RHODE ISLAND UNIVERSALIST FELLOWSHIP COMMITTEE

Notice is hereby given that the Rhode Island Fellowship Committee will convene at the Union Trust Bank Building, Providence, R. I., September 14, 1955, at ten in the morning for the examination of the Rev. Arthur G. Seabury, a Baptist clergyman, as to whether he possesses "the essential spirit of the Universalist faith and the intellectual and spiritual qualities that promise useful service in the Universalist ministry."

—Henry Schooley, *Secretary*

VERMONT AND QUEBEC UNIVERSALIST-UNITARIAN CONVENTION

Voted to approve the renewal of the Letter of License of an ordained clergyman, George H. Paul, now serving as minister of St. Paul's Universalist Church, Rutland, Vermont. Mr. Paul's primary fellowship is in the Vermont Congregational Conference, and this action is on his request. The first Letter of License was issued June 4, 1954.

—Carroll Fenwick, Jr.,
Secretary
June 23, 1955

CENTRAL FELLOWSHIP COMMITTEE

On June 22, 1955 the Central Fellowship Committee took the following actions retroactive to May 1:

1) Approved the special examining committee composed of Rev. Frank Gentile, Rev. Norman Sparbel and Mrs. Rosalie Blanchard, which was appointed by the Michigan Fellowship Committee, to examine Elizabeth Etz for ordination.

2) Waived publication of notice of examination and date and also notice to the Central Fellowship Committee.

3) Received and approved the report of the special committee dated June 16. (The Michigan Fellowship Committee has accepted and approved the report and recommended the ordination of Elizabeth Etz.)

—Esther A. Richardson, *Secretary*
June 22, 1955.

IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were *Protected* By a SENTRY SAFE

The initial cost, only $64.95, will more than pay for itself in safe deposit box fees saved, not to mention the convenience and peace of mind you will enjoy.

DIMENSIONS

Outside ..... 24½ x 17½ x 17½
Inside ..... 15 x 12 x 12½

F.O.B. Rochester, shipping weight 225 lbs.

JOHN D. BRUSH AND CO.
545 West Avenue, Rochester, New York

The Universalist Leader
16 BEACON STREET, BOSTON 8, MASS.

Please enter my subscription to *The Universalist Leader* as below:

☐ One year's subscription $3.0

☐ One year's subscription to a Library, Y. M. C. A., Y. W. C. A., Home, or Institution . . $2.5

Contributing Subscriptions:

☐ Sustaining $5.00 ☐ Endowed $100.00

Enclosed find check or money order.

NAME .....

Street ..... City ..... State .....